

Hajj and 'Umrah Guidebook

THE GUESTS OF AR-RAḤMĀN TO THE SACRED CITY OF AL-ḤARĀM

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

“And perform properly, the Hajj and 'Umrah for Allāh.”

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْهُلْكَ لَا شَرِيكَ لَكَ



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ضيوف الرحمن إلى البلد الحرام

Guests of Ar-Rahmān to the Sacred City of Al-Harām

Hajj & ‘Umrah

[Guide Book]

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To my wife
With the blessing &
Mercy of Allah
And the prayers of my parents,
With whose support I was able to
Accomplish this task.

Contents

Foreword.....	6
Provision for the Journey.....	8
Journey by Road	9
Virtue of Hajj and ‘Umrah.....	13
Virtue of Two Sacred Masajid.....	14
The Sanctity of Makkah.....	14
The Sanctity of Madinah	14
Visit to Madinah	15
Visit to Masjid Al-Quba	17
Few Recommendations.....	18
Safety Precautions	18
Some Virtuous Deeds	19
Few Immoral Acts to Avoid	19
Journey and its Etiquette.....	20
Before the Start of Journey	20
Etiquette of Bidding Farewell.....	20
Performance of ‘Umrah	22
Fundamentals of ‘Umrah	22
Obligations of ‘Umrah.....	22
Meeqat (مِيقَات)	22
Ihram (إِحْرَام).....	23
Ihram for Women	25
Permissible Acts in Ihram.....	25
Prohibited Acts in Ihram.....	26
Important Things to Remember.....	26
Entrance in Masjid Al-Haram (Sacred Masjid)	27
Tawaf Al-Qudum.....	27
Performance of Tawaf Al-Qudum	27
Virtue of Hajr Al-Aswad and Maqam Ibrahim.....	32
Sa’i of As-Safa and Al-Marwah	32
The Beginning of Sa’i.....	32
Adhkar for Sa’i	33
Some Issues Related to Sa’i.....	33

Haircut	34
Flowchart for ‘Umrah	35
Hajj and ‘Umrah of Children	36
Some Important Issues	36
Performance of Hajj	37
Fundamentals of Hajj	37
Obligations of Hajj	37
Conditions for Hajj	37
Things to Remember	38
Types of Hajj	38
Hajj Al-Ifrad	38
Hajj At-Tamattu’	38
Hajj Al-Qiran	38
Hajj Al-Badal	39
Few important things to remember	39
Few Examples of Concession for Pilgrims	39
Departure for Mina (منى)	40
Departure for ‘Arafat (عرفات)	41
Acts to Perform at Al-‘Arafat	41
Departure for Muzdalifah	42
Muzdalifah to Mina	43
10 th of Dhul-Hijjah (يوم النحر)	44
1. Stoning or <i>Rami</i> (رمي)	44
2. Sacrifice	44
3. Haircut	45
4. Tawaf Az-Ziyarah/Tawaf Al-Ifadhah:	45
Sa’i for Hajj	46
Ayyam At-Tashreeq and Some Related Issues	47
Method of Stoning in Ayyam At-Tashreeq	48
Some Important Issues	48
The Last Ceremony of Hajj: Tawaf Al-Wada’	48
Some Important Issues	49
Flowchart for Hajj	50
Common Errors	51

Ihram.....	51
Tawaf	51
Sa'i.....	52
The Day of ‘Arafah.....	53
Muzdalifah	53
Rami Al-Jimar (رمي الجمار).....	53
Tawaf Al-Wada’	54
Visit to Historical Places (زيارات)	55
References.....	57
Bibliography	59

Foreword

Dear brothers and sisters in Islam and the residents of the United Arab Emirates!

السلام عليكم ورحمة الله وبركاته!

May your journey towards the sacred place, as a guest of Allah the Almighty be blessed. I'm honored to offer you a gift i.e. "A Guide of Hajj & 'Umrah" from *Markaz Al-Kitab*. This will - if Allah wills - not only be your guide and assistant in this sacred journey, but also a source of ease and relief. This guide seems like a small piece of work yet it contains sufficient information necessary for a pilgrim.

In the beginning of this book, there are some important suggestions and at the end, we have listed down some wrong practices that people usually carry out ignorantly during their journey. These practices may not seem significant to a common person, but they can cause one to lose all the reward that one intended to gain from this journey.

Hence, by reading this, visitors can make their journey more valuable and a source of reward from Allah ﷻ in this life and the Hereafter.

Objective

To help others in attaining piety and righteous deeds while acting on the command of Allah: "*Help one another in righteousness and piety.*" (5:02)

The motive is only to provide Islamic guidance to the fellow Muslims in order to gain the pleasure of Allah ﷻ. We request the brothers and sisters of Islam, that wherever they spread this minor effort by following the Prophetic command: "*Deen is an Advice*", please remember us in your prayers and especially while performing Hajj and 'Umrah.

O Allah accept this from us, certainly you are the All-knowing, All-Hearing and turn unto us (in Mercy); for you are the Oft-Returning and All-Merciful.

Regards,
Abdul Qawi Luqman Kilani

i

Identity card and personal details

Name: _____

Father/husband: _____

Name of the teacher/guide: _____

Group No: _____

Passport No: _____

Blood Group: _____

Tent No. in Mina: _____

Office No: _____

Traveler's cheque No: _____

Contact No. and address in Makkah: _____

Contact No. and address in Madinah: _____

Sponsor's name and address in Gulf countries: _____

Permanent address: _____

Provision for the Journey

“And take a provision (with you) for the journey...” (2:197)

Check List For Every Traveler

A traveler on the *journey of Hajj (pilgrimage) and ‘Umrah*, MUST keep the following things with him:

1. Identity cards or badges
2. Two sheets of Ihram (unstitched white shawls) and a belt
3. Two pairs of extra shoes (slippers)
4. One plastic sheet (to sit on) or any other light spread sheet, one blanket should the weather requires it or a big shawl for covering
5. Minimum three sets of clothes (washed and ready to wear)
6. Items for basic needs like soap, towel, oil, comb, *Miswak* (tooth brush, etc.), a small mirror, needle and a thread, small scissors, small knife, one small water bottle, and a small umbrella, etc.
7. In case of monetary needs, keep an appropriate amount of Saudi currency (Riyal) and give it to the leader of the caravan or the guide for safety.
8. Some food items that are easy to carry, such as dry foods like biscuits and nuts, etc.
9. “Hajj & ‘Umrah Guidebook” or any other authentic book that adheres to the guidance from Qur’an and Sunnah.
10. Taqwa (تقوى): *“And certainly the best of provisions is Taqwa (right conduct).” (2:197)*

May Allah Almighty grant us success!

Note: Readers are requested to pass on this book to others so they can benefit from this message, and share in this reward.

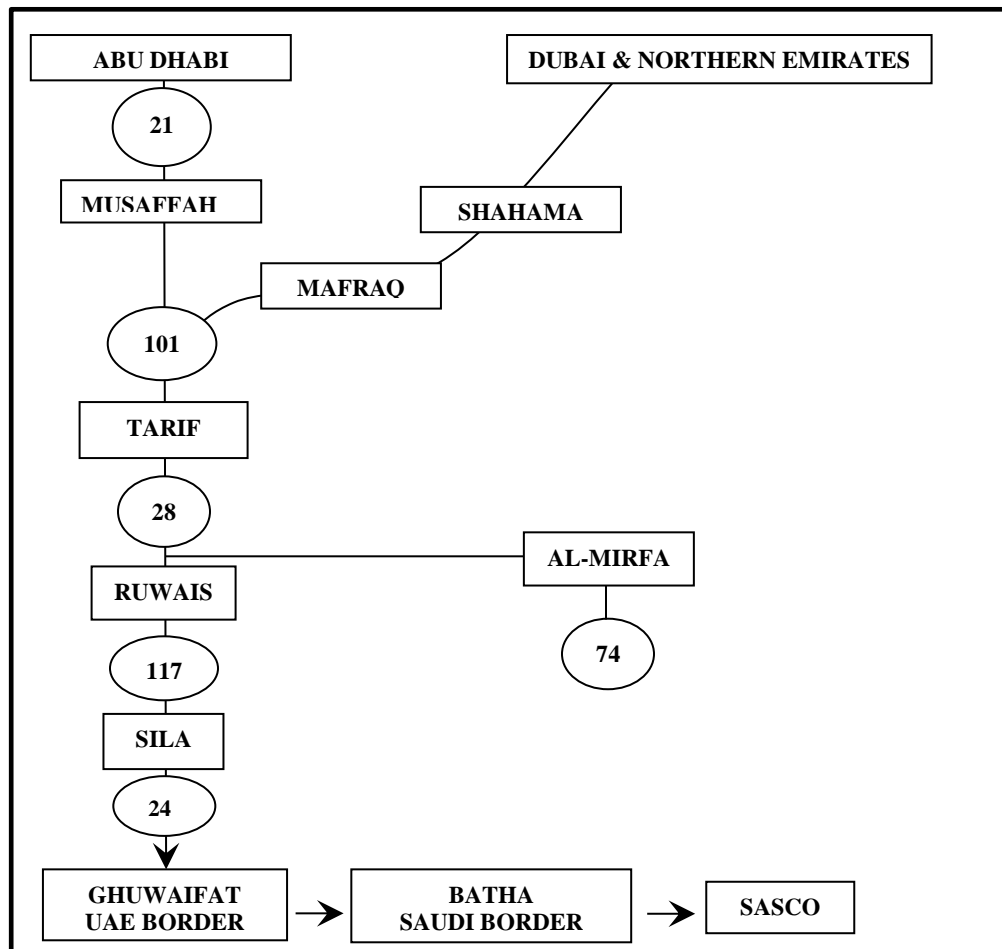
Journey by Road

These instructions and guidelines are specifically for those brothers and sisters who are traveling from UAE to Saudi Arabia by road.

1. Those traveling from the cities of Dubai, Sharjah, Ajman, Ras-Al-Khaimah, Al-Fujairah, Al-Ain and other neighboring cities:

- While traveling from Sheikh Muhammad bin Zayed Road (new) or Sheikh Zayed Road and moving towards Abu Dhabi, one must slow down when he comes in close proximity to the place known as Al-Shahama and should search for the sign board which leads to Sila Border and the Big Bridge.
- Shortly before Al-Shahama Bridge, a sign board will appear, marking Al-Mafraq, At-Tarif, Ar-Ruwais, Sila and Al-Ghuwaifat.
- At this point it's recommended that one must move in a slow speed, as the smallest mistake could lead him to Abu Dhabi Road.

2. Travelers from Abu Dhabi must move directly, from the city to Musaffah, passing across Mafraq in order to join the road leading to Sila Border.



3. After completing the Immigration process on the UAE border (Al-Ghuwaifat) and Saudi Arabian border (Al-Batha), travelers should find nearby a SASCO Petrol Station where they can rest and spend the night or purchase food supplies.

It is worth noting that on the High Way to the Holy Cities, one can find these SASCO Petrol Stations on convenient distances along with the following facilities:

- Petrol Stations
- Masajid and Toilets
- Super Markets
- Hotels and residential rooms of all costs for the travelers
- Restaurants, playground for kids and workshops

4. From the border to Al-Riyadh: From the border of Saudi Arabia (Al-Batha) there are two ways that lead to the capital city of Al-Riyadh:

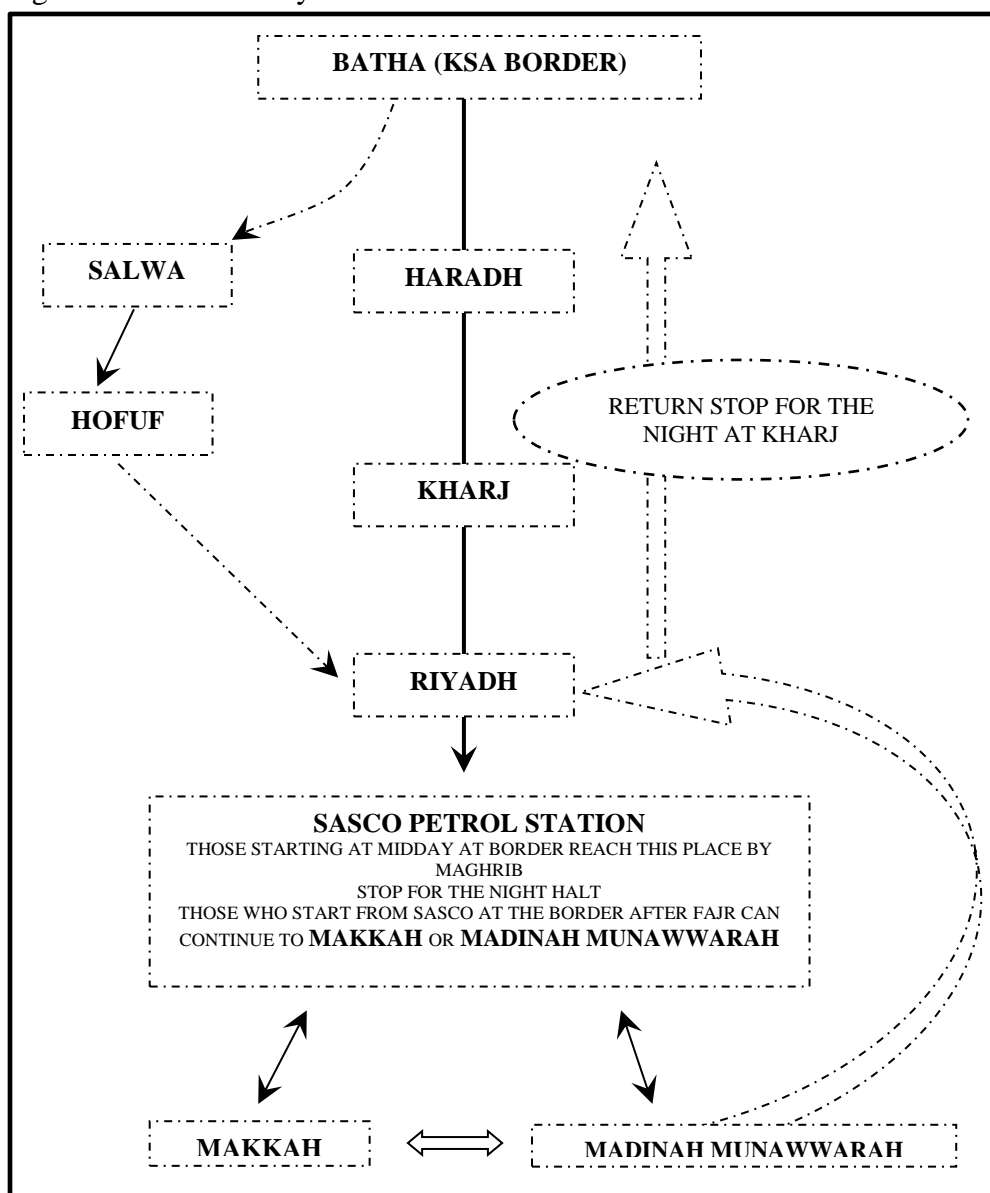
- (i) First one is the old and long way which passes from Salwa to the city of Hofuf and then to the capital city of Al-Riyadh. This route is recommended for those wishing to travel at night, as the road is broad, safe and dwellings can be found at short distances along the route.
- (ii) The second route is a relatively new and shorter one but it's also difficult. It passes through the Saudi Desert (Rub' Al-Khali) to the city Haradh, about 281 kilometers from Batha. Besides being a one-way road, there are sand hills along the path and the road is normally occupied with sand dunes; but the sand is regularly removed by the road authorities.

For approximately 300 kilometers nothing is situated on this road except two or three petrol stations, and at night there is a chance of black desert camels strolling on the road. Perhaps that's one of the reasons this road is generally used by heavy vehicles, and therefore it's recommended that travelers take precautions and use the old way instead. However, the way from Haradh to Al-Kharj, is easy and more favorable; that is why some travelers use this way as well. The road is broad, two way, and safe from the desert landscape. Moreover, one can find many facilities at short distances along the route, such as: populated areas, petrol stations and agricultural lands."

Similarly, on the way to Al-Kharj, three police check posts are also positioned. Therefore, it is recommended to travel on a safe and slow speed. The first check post is about 118 kilometers from Haradh; the second about 209 kilometers and the third one is about 255 kilometers.

- (iii) From Kharj to Riyadh City: The distance is about 73 kilometers and check posts are located on this route as well. Travelers must move straight to the city as indicated by the direction on the sign boards stating 'City Center'. Next there would be two big bridges and on the second of two, there would be a sign directing to the road leading to the Sacred City of Makkah.

Fig.: From Batha to Riyadh



5. A large hotel and a SASCO petrol station can be located about 120 to 160 kilometers (respectively) out from the city of Al-Riyadh. From there, the second SASCO Petrol Station is located at a distance of about 170 kilometers and the third, about 387 kilometers after which the city of At-Ta'if is located at about 612 kilometers of distance.

6. From At-Ta'if, approximately after 15 kilometers, you should arrive at a well-known '*Meeqat Qarn Al-Manazil*' (السيّل الكبير). Here travelers make *Niyyah* (intention) and start calling *Talbiyah* (لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ) for Hajj and Umrah. From this Meeqat, the Sacred Masjid of Makkah (Haram) is situated at a distance of about 82 kilometers.

We pray that may Allah ﷻ makes this sacred journey easy, favorable and a source of repentance for the travelers; and that Allah ﷻ rewards the rulers and the government officials of both UAE and Saudi Arabia, for providing these facilities to His guests. Such provisions are an evidence of their hospitality, and the sense of brotherhood that they feel for other Muslims solely for His (Allah ﷻ) sake.

May Allah bless them and every Muslim, and protect us from the insurgents and grant us the shelter of His Throne on the Day, when there will be no shelter other than Allah's Shelter. Ameen!

Virtue of Hajj and ‘Umrah

It is important to note that the acceptance of any deed depends on two fundamental things: sincerity (i.e. the purification of one’s intention) and the obedience of Allah and His Prophet (i.e. accordance with Quran and Sunnah).

Hajj and ‘Umrah, both have their significance in the *‘Ibadat* (practices of worshipping Allah). Hajj is obligatory on every able person once in his life, whereas ‘Umrah becomes an obligation when the Ihram is adorned for it. Allah ﷻ says: *“And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the Hajj and ‘Umrah (i.e. the pilgrimage to Makkah) for Allah.”* (2:196)

Hajj is a ransom for one’s sins that he committed throughout his life as Abu Hurairah R.A narrated that the Prophet of Allah ﷺ said: *“Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew.”*⁽¹⁾

In other narration, he states: *“(The performance of) ‘Umrah is expiation for the sins committed (between it and the previous one). And the reward of Hajj Al-Mabrur (the one accepted by Allah) is nothing except Paradise.”*⁽²⁾

He ﷺ also stated: *“Alternate between Hajj and ‘Umrah; for those two remove poverty and sins just as the bellows removes filth from iron, gold, and silver - and there is no reward for Al-Hajj Al-Mabrur except for Paradise.”*⁽³⁾

From these *Ahadith* (Prophetic narrations) it is clear that the pilgrimage is not only a compensation for one’s misdeeds, but is also a cause for the Halal provision and an obstacle for the poverty to reach the pilgrim. In Ramadan, the reward for ‘Umrah increases to the extent that Allah’s Apostle ﷺ said to the woman who was unable to travel for the Hajj: *“So when the month of Ramadan come, perform ‘Umrah, for ‘Umrah in this (month) is equal to Hajj (in reward).”*⁽⁴⁾

O Brothers in Islam! The rewards and compensation for all the deeds would only be possible if each and everything is performed according to the Sunnah of the Prophet ﷺ and with sincere intention to please Allah; otherwise not only would it be rejected, but one would also suffer a great loss of time, effort and wealth. (May Allah protect us! Ameen)

Virtue of Two Sacred Masajid

Several prophetic narrations and verses of the Quran mention the virtue of the two Masajid (i.e. *Haramain*). Few of them are mentioned below:

The borders of Makkah and Madinah were marked by Ibrahim A.S and Prophet ﷺ respectively. Moreover, these are the only two places where Dajjal, the antichrist wouldn't be able to enter. The Prophet of Allah ﷺ said:

“There will be no town which Ad-Dajjal will not enter except Makkah and Madinah, and there will be no entrance (road) (of both Makkah and Madinah) but the angels will be standing in rows guarding it against him, and then Madinah will shake with its inhabitants thrice (i.e. three earthquakes will take place) and Allah will expel all the non-believers and the hypocrites from it.”⁽⁵⁾

The Sanctity of Makkah

According to different narrations and verses of the Quran, the sanctity and the virtue of Makkah can be determined by following points:

- Makkah is the most beloved city to Allah ﷻ and His Messenger Muhammad ﷺ.
- Cutting any self-grown tree, grass, meadow or a flower within the boundaries of Makkah is prohibited.
- Picking anything dropped within the boundaries of Makkah is prohibited. However, if it is picked with the intention of returning it to its owner, then it is permitted.
- To remain armed within the boundaries without any necessity is prohibited.
- The reward for performing one *Salah* (prayer) in Makkah is equal to one hundred thousand (100,000) prayers that are performed elsewhere.
- It is permitted to offer *Salah* in the *Makruh* (disliked) and *Mamnu'* (prohibited) timings in Makkah.

Note: Government has positioned signboards and pillars in all sides of Makkah to mark its boundary making it easier to determine.

The Sanctity of Madinah

- It is not allowed to cut any self-grown tree or flower in Madinah.
- Allah Himself named Madinah as *Tabah* (طابة).
- Plague or Dajjal cannot enter Madinah.
- A believer's dwelling in Madinah would be a source of Prophetic intercession for him on the Day of Judgment.

- Faithful people shall remain in Madinah till the 'End of Day'.
- Allah's Apostle even loved the Mount Uhud near Madinah.
- The date of Madinah ('Ajwah) is a fruit of *Jannah* (paradise), in which there is a cure for poison and magic. The Prophet's companion Sa'd ibn Abi Waqqas R.A narrated that Allah's Apostle said: *"He who eats seven 'Ajwah dates every morning; will not be affected by poison or magic on the day he eats them."*⁽⁶⁾
- The Prophet ﷺ himself marked the borders of Sacred Masjid (Haram) by his words: *"Madinah is a sacred territory (haram) from 'Ayr to Thaur."*⁽⁷⁾
Both of these are marked today by signboards; therefore, they are not hard to locate.

Visit to Madinah

It is important to note that visiting Madinah to offer prayer with the intention of more reward is the Sunnah of our Prophet ﷺ, because according to the Hadith of Saheeh Al-Muslim, to offer Salah in Masjid *An-Nabawi* is equal to one thousand prayers offered elsewhere. Therefore, while entering the masjid, a person should recite the same what is recited in other Masajid.

While entering:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

"O Allah open the doors of Your blessing for me."

While exiting:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ.

"O Allah I ask you of Your favor."

When you enter the Masjid, if the obligatory prayer is not being offered, then, offer two *Raka'at* before sitting even if it is a Makruh time of prayer. Moreover, if you get a chance of praying in *Rawdhat-ul-Jannah* (روضة الجنة) i.e. part of Masjid which is made prominent by the white carpet and white washed pillars, then do so, because it is also a source of great reward and an opportunity for praying in the part that will become a part of Jannah according to some scholars based on the Hadith of the Prophet ﷺ.

Appropriate Way of Visiting Madinah

It is important to note that in Madinah only **5 places** are to be visited; two Masajid and three graveyards. The two Masajid are 'Masjid An-Nabawi' and 'Masjid Al-Quba'.

Places with some Historical background can also be visited provided if during the visit anything unlawful (against Shari'ah) is not carried out and most of

the time is spent in the *Haram* (sacred Masjid). Apart from obligatory prayers, it is highly recommended that one should offer excessive voluntary prayers as well.

Appropriate Way of Visiting the Sacred Tomb

In the tomb there are **three graves**; one is of Prophet SAW, the second and third are of his companions, Abu Bakar and ‘Umar. Moreover, the Prophet’s grave is in between the two graves.

Out of respect one should visit the Prophet’s grave on which his name is carved and offer *Salam* i.e. السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ (O Messenger of Allah may peace be upon you) in a low voice and after offering, *Masnun* (approved by the Sunnah) *Salah* could also be offered.

‘Masnun Salah’ refers to the Du’a for blessing and peace for the Prophet in a way which is approved by the Sunnah, like the well-known *Abrahamic Prayer* which is offered in the prayers.

Note: There is no limit for offering *Salah* to the Prophet, but it is better to give others the chance as well which might be more rewardable. Moreover, during congested hours, one can offer *Salah* even while passing by. After offering *Salah* on the Prophet one should face towards *Qiblah* and make *Du’a* (supplication) for him.

After moving from the Prophet’s grave, one should move towards the other two holes and offer *Salam* (greetings) to his companions as well: السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ (Peace be upon you O Abu Bakar R.A!) and السَّلَامُ عَلَيْكَ يَا عُمَرُ (peace be upon you O Umar R.A!). It is recommended then to supplicate for these companions as much as the time permits.

Appropriate Way of Visiting Madinah’s Cemetery

It is from the Sunnah of the Prophet SAW that he used to visit the cemetery of Madinah known as ‘*Baqi’ Al-Gharqad*’ (بقيع الغرقد). Similarly, it is also proven that he, along with his companions used to visit foothill of Mount Uhud where the martyrs of the Battle of Uhud are buried, in order to make Du’a for them. The Prophet also recommended visiting the graves for the following reason:

“I had prohibited you from visiting the graves. But Muhammad was permitted to visit the grave of his mother: so visit them, for they will remind you of the Hereafter.”⁽⁸⁾

Similarly, he taught the following phrase to his companions:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاجِفُونَ، أَنْتُمْ لَنَا فَرَطٌ وَنَحْنُ لَكُمْ تَبَعٌ،
أَسْأَلُ اللَّهَ الْعَافِيَةَ لَنَا وَلَكُمْ.

“Peace be upon the inhabitants of this place among the believers and Muslims. Soon we will join you, if Allah wills. You have gone on ahead of us and we will follow you. I ask Allah to keep us and you safe and sound.”⁽⁹⁾

Visit to Masjid Al-Quba

Visiting Masjid Al-Quba has significant importance which is not only proved by Prophet verbally but by his action as well. It is narrated by Abdullah bin ‘Umar (RA): *“The Prophet ﷺ used to go to the Masjid Al-Quba every Saturday (sometimes) walking and (sometimes) riding.”⁽¹⁰⁾*

Similarly, it is narrated by Sahl bin Hunaif that the Messenger of Allah ﷺ said: *“Whoever purifies himself in his house, then comes to the Quba Masjid and offers one prayer therein, will have a reward like that for ‘Umrah.”⁽¹¹⁾*

Few Recommendations

My brothers and sisters, never forget that you are on a sacred journey so turn to Allah with sincerity and purity of heart. There is no greater deed in value than performing Hajj *Al-Mabrur* (accepted) because the reward for this deed is none other than Jannah. Therefore, do not forget the following things:

- Love and respect each other and avoid any kind of fighting or injustice among yourselves for the sake of Allah. And remember *Shaytan* (Satan) the miscreant is all equipped and is in search for any chance to get to you especially in such crowded place where one is in need of others' support and cooperation in performing the 'Ibadat or rituals. Therefore, keep the following statement of the Prophet ﷺ in mind: *"None amongst you believes (truly) until he loves for his brother" - or he said "for his neighbor" – "that which he loves for himself."*⁽¹²⁾
- Secondly, if any confusion or uncertainty arises in an issue, ask the scholars before acting, as Allah ﷻ says: *"So ask the people of the Reminder (scholars) if you do not know."* (21:7)
- Remember that Allah has prescribed *Faraidh* (فرائض) i.e. obligatory acts and *Sunan* (سنن) i.e. voluntary acts for us and He does not accept the voluntary acts of those who disregard their obligations. Most of the pilgrims are unaware of it as they focus more on voluntary acts; therefore, it is extremely important that voluntary acts are not offered on the cost of obligatory acts.
- It is not permissible for a Muslim male to offer prayer behind a woman regardless of the relation he has with her. Therefore, women must try their best to avoid standing in front of males while offering prayer.

Safety Precautions

- Avoid praying on the gates and pathways of Haram.
- During the rush, it is highly recommended to avoid sitting close to *Ka'bah* (Sacred House) or to stand near the *Hajr Al-Aswad* (Black Stone) or to cling to the *Maqam Ibrahim* (stepping stone of Ibrahim) because not only it is dangerous but it also causes trouble for others.

Some Virtuous Deeds

- After making every *wudhu* (ablution) try doing *Miswak* (i.e. twig used for brushing teeth). Similarly, men are recommended to put on perfume (preferably non-Alcoholic) because, both of these practices are the beautiful *Sunan* (practices) of our Prophets (P.B.U.T).
- Compete in giving Sadaqah (charity and donations) and spread Salam (greetings of peace) and make Du'a.
- Engage yourself with *Dhikr* (remembrance of Allah), Salah, *Tawaf* (encircling the Ka'bah), recitation of Quran and *Nawafil* (voluntary prayers), etc.
- Be careful about your health and eat healthy food and try drinking more and more *Zamzam* (blessed) water which must be of moderate temperature as there are increased chances of sickness and dehydration. Moreover, resting is also important as it gets more tiresome day by day as one proceeds with the rituals.
- Women must wear Hijab and men must observe *Taqwa* and they should not let any chance of helping others slip through their hands.

Few Immoral Acts to Avoid

- Avoid bad manners, backbiting, rebuking, gossiping and jokes.
- Keep your appearance and clothes according to the Islamic code and do not roam around aimlessly in the marketplaces.
- Without permission do not take anyone's possessions, because it might appear to be a small thing, but this can bring discredit to not only one's self, but his other countrymen as well.
- Do not break laws because it may result in serious hazards especially during the Hajj days.
- Avoid drinking cold water while sweating because this immediately affects one's throat and can cause sickness.

Journey and its Etiquette

Following are few suggestions that you should be taking care of before and throughout the journey as they are beneficial for you:

- Make arrangements – if possible – to travel with some pious knowledgeable people. Preferably the group should comprise of three men. The one with more knowledge, wisdom and piety should be chosen to lead others and his instructions should be followed unless those instructions clearly contradict *Shari'ah* (Islamic Law).
- A woman must not travel alone as Prophet ﷺ said: *“A woman is not to travel the distance of a day and a night unless she is accompanied by someone who is a Mahram.”*⁽¹³⁾
- Start your journey on Thursday because the Prophet ﷺ used to travel on Thursdays, but it is not compulsory. However, in the year of *Hajjat-ul-Wada'* (final pilgrimage of the Prophet) he set out from Madinah on Saturday according to Ibn Hajar RA.

Before the Start of Journey

Travelers on the sacred journey must confess and plead guiltily in front of Allah SWT and resolve not to commit the sins again. If they had caused harm to someone or acted unjustly, they must compensate or seek the harmed person's forgiveness before setting out.

Similarly, they must leave a guardian responsible to take care of their family in their absence. They can appoint anyone from their relatives, friends, and righteous people that they deem suitable.

They must write their will and give one copy to the eldest and responsible person in the family and keep a copy with them. Before leaving and later returning from the journey, he should offer two *Raka'at* (cycles of prayer) as it is recommended for one's wellbeing and ask Allah for his safety, ease and acceptance of the pilgrimage.

Etiquettes of Bidding Farewell

Before leaving the house, one should say:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

“In the Name of Allah, I place my trust in Allah, there is no might or power except by Allah.”⁽¹⁴⁾

Similarly, those bidding farewell must say:

نَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ.

“We entrust to Allah your religion what you are responsible for and your final deeds.”⁽¹⁵⁾

The traveler should reply:

أَسْتَوْدِعُكَ اللَّهُ الَّذِي لَا تَضِيعُ وَدَائِعُهُ.

“I entrust you to Allah’s keeping, Whose trust is never lost.”⁽¹⁶⁾

The traveler when riding on his ride must recite:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ.

“Allah is great, Allah is great, Allah is great, hallowed is He Who subdued for us this (ride) and we were not ourselves powerful enough to use it as a ride, and we are going to return to our Lord.”⁽¹⁷⁾

Then he must continue with the following supplications of journey:

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ.

“O Allah, we seek virtue and piety from You in this journey of ours and the act which please You. O Allah, lighten this journey of ours, and make its distance easy for us. O Allah, You are (our) companion during the journey, and guardian of (our) family. O Allah, I seek refuge with You from hardships of the journey, gloominess of the sights, and finding of evil changes in property and family on return.”⁽¹⁸⁾

When returning from the journey one should say:

آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

“We are returning, repentant, worshipping our Lord and praising Him.”⁽¹⁹⁾

Performance of ‘Umrah

As stated earlier, it is extremely important that one should perform the acts of ‘Tbadat according to the Sunnah of the Prophet ﷺ in every aspect. Following is what the Prophet of Allah taught us:

Fundamentals of ‘Umrah

There are three *Arkan* (pillars/fundamentals) of ‘Umrah:

1. **Ihram (إحرام)**: It means to make *Niyyah* (intention) for the ceremonials of ‘Umrah.
2. **Tawaf (طواف)**: To circle around Ka’bah 7 times in a specific way prescribed by Shari’ah.
3. **Sa’i (سعي)**: Walking in between the two hills of *As-Safa* and *Al-Marwah* 7 times.

Note: If unknowingly or mistakenly a person performs Sa’i before Tawaf, his ‘Umrah is valid.

Obligations of ‘Umrah

1. To adorn Ihram at Meeqat
2. To shave off the whole head (حلق) or trim the hair from each part of the head (تقصير)

Note: Whoever left any fundamental, his Hajj or ‘Umrah wouldn’t be complete and if any obligation is not carried out then he is obliged to slaughter an animal (within the boundaries of Haram) and distribute all the meat among poor and needy of Haram as a penance. The one who left any *Sunnah*, he is not obliged to pay any penance, but surely there would be a reduction in his reward. It must be noted, that every deed other than fundamental and obligatory acts is considered *Sunnah*.

Meeqat (مِيقَات)

The time and place of adorning Ihram for Hajj or ‘Umrah is called Meeqat. Following are the places of Meeqat for those who live out of Meeqat boundaries:

1. **Yalamlam (يَلْمَلَم)**: Meeqat for pilgrims traveling from Pakistan, Bangladesh, India, and neighboring countries is *Yalamlam*. Moreover, this Meeqat is prescribed for the people of Yemen as well. It is situated 54 kilometers in the South of Makkah Al-Mukarramah.

2. **Dhul-Hulaifah (ذُو الْحُلَيْفَةِ)**: This Meeqat is for the residents of Madinah and nearby places. It is also known by the name *Abyar 'Ali*. It is situated in the North of Makkah on the road that connects Makkah and Madinah and is about 440 km away at the outskirts of Madinah.
3. **Juhfah (جُحْفَةَ)**: This Meeqat is for pilgrims traveling from Syria and Egypt. It is situated in the North West of Makkah about 187 kilometers away near a well-known place Rabigh (رَابِغ). Pilgrims from Africa and Egypt usually adorn Ihram from Rabigh.
4. **Dhat 'Irq (ذَات عِرْق)**: People from Iraq and nearby places adorn Ihram at this Meeqat. It is situated from Makkah at a distance of about 94 kilometers. In the narration of Abdullah Ibn 'Abbas R.A. *Aqeeq (عَقِيق)* is said to be the Meeqat of people traveling from East, but in actual Dhat 'Irq is the Meeqat for them. (Allah knows best!)
5. **Qarn Al-Manazil/As-Sayl al-Kabir (قَرْنُ الْمَنَازِل/السَّيْلِ الْكَبِير)**: It is situated in the west of Makkah about 94 kilometers at the outskirts of Ta'if city. This Meeqat is important to remember as those pilgrims traveling from Gulf countries by road, Riyadh city and other neighboring cities adorn Ihram at this Meeqat.

Note: People of Haram (living within Makkah) will adorn Ihram in their houses for Hajj, but for performing 'Umrah they would have to go out of Makkah at *Tan'eem (تَنْعِيم)* or *Ji'ranah (جَعْرَانَة)* to adorn Ihram. Similarly, people living within Meeqat but out of Haram boundaries, will adorn Ihram for both Hajj and 'Umrah in their houses.

Important Clarification

In case of traveling on air plane, it is better to adorn Ihram at airports. But *Talbiyah (لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ)* should be called out when the announcement is made by the plane crew during the flight and that is made when the plane flies over the relevant Meeqat.

Ihram (إِحْرَام)

Following are the actions prescribed by the Sunnah of the Prophet ﷺ regarding Ihram:

1. Ghosl (غَسْل): Before adorning Ihram for Hajj and 'Umrah
2. Wearing perfume on Ihram and not on body is proven for men. Women can wear perfume as long as the scent is not strong enough to reach others.

3. Ihram for men is two white unstitched sheets; one of which must be tied on the stomach to cover the lower part of the body and the second to cover the upper part. Similarly, face and head must be kept uncovered. Any shoes could be worn, but ankles must be uncovered in all cases.
4. Pilgrims intending to offer 'Umrah, should call out:

اللَّهُمَّ لَبَّيْكَ عُمْرَةً.

"O Allah! I'm here to perform 'Umrah at your service."

If performing 'Umrah on behalf of someone else, then one must call out:

اللَّهُمَّ لَبَّيْكَ عُمْرَةً مِنْ فُلَانٍ ابْنِ فُلَانٍ

"O Allah, I perform 'Umrah on behalf of so and so (name of the person) in your service."

Similarly, while adorning Ihram, if it seems that one would not be able to reach Haram due to any reason, he must call out:

اللَّهُمَّ مَجِّلِي حَيْثُ حَبَسْتَنِي.

"O Allah, I shall be free from Ihram where you detain me."⁽²⁰⁾

The advantage of this conditional *Talbiyah* is that if a person takes off his Ihram on account of any obstacle, then he wouldn't be obliged to give ransom. And if his Hajj or 'Umrah is voluntary, then he wouldn't be indebted to perform it again. Otherwise, he would have to send an animal to *haram* (حرم) for sacrifice and after an estimated time he can shave off his head and take off his Ihram. If he is unable to send an animal to *haram*, then at the place where he was detained he should slaughter the animal and take off his Ihram. But if slaughtering is not possible either, then like in case of *Hajj At-Tamattu'* (حج التمتع), he would have to fast for ten days.

5. To call out *Talbiyah* (تلبية): The pilgrim intending to perform Hajj and 'Umrah should start calling out *Talbiyah* from Meeqat after adorning Ihram. *Talbiyah* is called out in following words:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالْتَّعَمَّةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ.

"I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call All the praises and blessings are for You, All the sovereignty is for You, And You have no partners with you."⁽²¹⁾

6. If it is possible, one should adorn Ihram after offering Zuhr prayer, but a traveler can consider his ease and can adorn at any time he is comfortable in doing so.

Note: There are two phrases for Talbiyah that one has to call out. After adorning Ihram, one has to begin with the first one which is mentioned in the fourth point and then should call out the second phrase which is mentioned in the fifth point. Some people call the first one as *Niyyah* for ‘Umrah but that is not correct, because *Niyyah* means intention and it is made in the heart and not called out in words. (And Allah knows best!)

Ihram for Women

A woman should make *Ghusl* (i.e. bathing according to the specific guidelines) before wearing Ihram even if she is in her period of menstruation or *Nifas* (postnatal period) according to the Prophet’s instructions. It is narrated by ‘Ayshah RA: *“Asma' bint `Umais gave birth to Muhammad bin Abu Bakr near Dhu Al-Hulaifah. The Messenger of Allah ﷺ commanded Abu Bakr to convey to her that she should take a bath and then enter into the state of Ihram.”*⁽²²⁾

Moreover, there is no particular Ihram for women and they will make *Niyyah* in their usual clothes and will not wear *Niqab* (face cover) or gloves to cover their hands. Additionally, any colored clothes or jewelry is allowed, but that should not be adorned in a fashion that causes attraction for opposite gender.

Permissible Acts in Ihram

Whether the Ihram is adorned for Hajj or ‘Umrah, following actions can be carried out and are permissible:

- Ghusl
- Scrubbing or scratching one’s body
- Bandaging, etc.
- Medicine, food or drink, etc.
- Eye tonic or *kohl* (cosmetic powder to darken the eyelids)
- Killing harmful animals like snake, scorpion, crow, kite, etcetera
- To change Ihram sheets
- Watches, rings, eye glasses, umbrella, etc.
- Soap or oil (without a scent)
- Fishing or any other form of sea hunting
- Educating children or servants
- Fasting
- Draining blood from any part of the body for medical reasons

Permissible Acts for Women Only

- To wear stitched clothes
- To cover one's head
- To wear stockings or socks

Prohibited Acts in Ihram

Actions that are not permitted during the course of Ihram regardless of whether that Ihram is adorned for Hajj or 'Umrah are following:

- To have conjugal relation with one's spouse
- Fighting, rebuking, and other such immoral acts
- Perfumes on body
- To do *Nikah* (marriage), to send a proposal for it or to help someone in getting married
- To hunt on land or to help someone else in hunting on land
- To slaughter a hunted animal
- To cut nails or hair (from any part of one's body)

Prohibited Acts for Women

- To wear Niqab (نقاب)
- To wear gloves

Important Things to Remember

- In Ihram if a person mistakenly or unknowingly wore sewed or stitched clothes, covered his head, or used perfume, he must refrain the moment he is reminded of it, and in this case there would be no penance on him to pay.
- When the pilgrim reaches the sacred Ka'bah for Tawaf, he must stop calling out Talbiyah.
- If a person dies while adorning Ihram, neither would he be perfumed nor would his head be covered. He would be buried in the same Ihram in which he died and if Allah wills, he'll be resurrected in the same condition and would be calling out Talbiyah on the Day of Judgment.
- If a person has to shave off his head while adorning Ihram due to any necessity like wound or some other reason, he would have to pay the ransom either in form of fasting for three days or providing food to 6 poor and needy or by sacrificing one animal.

Entrance in Masjid Al-Haram (Sacred Masjid)

There are several gates of Haram and there is no particular Islamic rule for entering through a specific gate. Therefore, before entering one should say:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

“I (enter in the Masjid) with the name of Allah, and may peace and blessings be upon the Prophet of Allah SAW. O Allah, open the doors of your mercy for me.”

Tawaf Al-Qudum

Make *wudhu* before entering Masjid Al-Haram and if any Salah is left to offer, then first offer it with congregation. Otherwise start ‘Umrah with the Tawaf which is known as *Tawaf Al-Qudum* (طواف القدوم), *Tawaf Al-Wurud* (طواف الورد) or *Tawaf At-Tahiyyah* (طواف التحيّة).

Unlike other Masajid, there is no prohibited time for offering Salah; therefore one can perform Tawaf, offer prayers and Nawafil at any time.

Performance of Tawaf Al-Qudum

Men must move their upper Ihram sheet from under the right arm pit to the other half (left shoulder) in a way that the right shoulder remains uncovered. This condition is known as *Idhtiba’* (إضطباع) and is prescribed only in Tawaf Al-Qudum. Moreover, before starting this Tawaf, one should stop calling out Talbiyah and start the Tawaf by kissing, touching or pointing with hand (whichever is possible) towards Hajr Al-Aswad while saying:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ.

“I start with the name of Allah, the greatest of all.”

Note: After pointing at the black rock, kissing the hand is not approved from the Sunnah. Moreover, *Idhtiba’* i.e. uncovering the shoulder would be done in all seven circles.

Some Issues Related to Tawaf

- In order to complete Tawaf, one has to make 7 rounds around the Ka’bah, starting from and ending at Hajr Al-Aswad.
- If it is possible during Tawaf, then only touching *Rukan Al-Yamani* (the corner of Ka’bah opposite to Hajr Al-Aswad) is from the Sunnah

of the Prophet, whereas to stop there and to kiss the hand after pointing towards it, is wrong. As for Hajr al-Aswad, there is no problem in kissing the hand or stick after **touching** it.

- In the first **three** rounds of Tawaf Al-Qudum, *Ramal* (taking short and quick steps) should be performed, whereas for the rest four circles, one should walk in normal pace.

Adhkar and Du'a during Tawaf

According to the Hadith of the Prophet SAW, Tawaf of the House of Allah is prescribed for His *Dhikr*; therefore while being in between Rukn Al-Yamani and Hajr Al-Aswad, following Du'a should be made which is proved from the Sunnah of the Prophet ﷺ:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

"O Allah, bring us a blessing in this world and a blessing in the next and guard us from punishment of Hell."⁽²⁴⁾

On the other hand, the making of 'specific' Du'a for every particular round is not approved from the Sunnah. Therefore, any Du'a which is included in Dhikr by authentic Ahadith or Quranic Ayat could be made. Some of the approved supplications are mentioned below. One should make these supplications simultaneously during his or her Tawaf:

From the Qur'an:

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ.

"Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." (7:23)

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا.

"Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment." (25:65)

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.

"Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the pious." (25:74)

رَبَّنَا لَا تُغِ خُفُوبُنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

"Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower." (03:08)

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا.

"Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!" (18:10)

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ.

"Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful." (59:10)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ * رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ.

*"O my Lord! Make me one who performs As-Salat (Iqamat-as-Salat), and (also) from my offspring, our Lord! And accept my invocation. * "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established." (14:39-40)*

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

"Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Mawla (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." (2:286)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

"None has the right to be worshipped but You (O Allah), Glorified (and Exalted) are You. Truly, I have been of the wrong-doers." (21:87)

From the Sunnah of the Prophet ﷺ:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي. اللَّهُمَّ احْفَظْنِي مِنْ يَمِينِي وَخَلْفِي، وَعَنْ يَمِينِي وَخَلْفِي، وَأَعُوذُ بِعَظَمَتِكَ مِنْ أَنْ أُغْتَالَ مِنْ تَحْتِي.

"O Allah, I ask you for well-being in this world and the Next. O Allah, I ask you for forgiveness and well-being in my Deen and in this world and in my family and my property. O Allah, veil my faults and calm my fears. O Allah, give me protection in front of me and behind me, on my right and my left and above me. I seek refuge by Your might from being overwhelmed from under me." (25)

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.

"O Allah, suffice me with Your lawful against Your prohibited, and make me independent of all those besides You." (26)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مِنْ عِنْدِكَ مَغْفِرَةً، إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ.

"O Allah! I have wronged my soul very much (oppressed myself), and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful."⁽²⁷⁾

اللَّهُمَّ إِنَّكَ عَفُورٌ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي.

"O Allah, indeed You are Pardoning, [Generous,] You love pardon, so pardon me."⁽²⁸⁾

اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَعُوذُ لَكَ بِبِعَمَّتِكَ عَلَى وَأَبُوءُ لَكَ بِدِينِي، فَاعْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

"O Allah, You are my Lord, there is none worthy of worship except You. You have created me and I am Your slave, and I am adhering to Your covenant and Your promise as much as I can. I seek refuge with You from the evil of what I do. I acknowledge Your blessing and I acknowledge my sin, so forgive me, for there is none who can forgive sin except You."⁽²⁹⁾

اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَمِنْ عَذَابِ الْآخِرَةِ.

"O Allah! Make the result of all our affairs good, and deliver us from the disgrace of this world and the torment of the Hereafter."⁽³⁰⁾

اللَّهُمَّ عَافِنِي فِي بَدَنِي اللَّهُمَّ عَافِنِي فِي سَمْعِي اللَّهُمَّ عَافِنِي فِي بَصَرِي لَا إِلَهَ إِلَّا أَنْتَ.

"O Allah! Grant me good hearing. O Allah! Grant me good eyesight. There is no god but You."⁽³¹⁾

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ لَا إِلَهَ إِلَّا أَنْتَ.

"O Allah! I seek refuge in Thee from punishment in the grave. There is no god but You."⁽³²⁾

اللَّهُمَّ رَحْمَتُكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ.

"O Allah! Thy mercy is what I hope for. Do not abandon me to myself for an instant, but put all my affairs in good order for me. There is no god but You."⁽³³⁾

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجَذَامِ وَمِنْ سَائِي الْأَسْقَامِ.

"O Allah, I seek refuge in Thee from leprosy, madness, elephantiasis, and evil diseases."⁽³⁴⁾

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

"O Allah! I ask You by virtue of Your being Allah, the One, the Self-Sufficient Master, Who begets not nor was begotten, and there is none co-equal or comparable to Him."⁽³⁵⁾

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا.

“O Allah, I ask You for beneficial knowledge, goodly provision and acceptable deeds.”⁽³⁶⁾

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَقَلْبٍ لَا يَخْشَعُ وَدُعَاءٍ لَا يُسْمَعُ وَنَفْسٍ لَا تَشْبَعُ.

“O Allah, I seek refuge with You from knowledge that is of no benefit, a heart that is not humble, a supplication that is not heard and a soul that is not satisfied.”⁽³⁷⁾

Note: These supplications can be made during Tawaf, Sa'i, while walking in between As-Safa and Al-Marwah, during the stay at Mina, Muzdalifah or 'Arafat.

- If during Tawaf, any issue arises that is considerable by Shari'ah as a genuine excuse, like Salah, need to go to the toilet, etc. one can leave the Tawaf and later continue from the same round that he left. However, the unfinished round must be performed again.
- After the Tawaf, if possible, try touching the Black Stone again as proven from the Sunnah of the Prophet ﷺ.
- When the 7 rounds of Tawaf are completed, one should stand near *Maqam Ibrahim* or any available place nearby and should offer two Raka'at. Moreover, it is recommended to recite Surah Al-Kafirun in the first and Surah Al-Ikhlās in the second, as it was done by the Prophet SAW.
- Moreover, after offering two Raka'at, one should visit the place of Zamzam and drink sufficiently and if possible, should pour some of it on his head as it was done by the Prophet ﷺ.

Virtue of Zamzam Water (زَمْزَم)

قال رسول الله: مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ.

The Prophet SAW said: “The water of Zamzam is for whatever it is drunk for.”⁽³⁸⁾

There are several other Ahadith that mention the virtue of this water and prove that it is blessed and one can use it as a remedy or make a Du'a by it.

(And Allah knows best!)

Virtue of Hajr Al-Aswad and Maqam Ibrahim

The Prophet ﷺ said about Hajr Al-Aswad (i.e. Black Stone placed at one of the outer corners of Ka'bah): *"The Black Stone descended from the Paradise, and it was whiter than milk, then it was blackened by the sins of the children of Adam."*⁽³⁹⁾

Similarly, in the other narration, the Prophet ﷺ said: *"Indeed the Corner and the Maqam are two corundums from the corundum of Paradise. Allah removed their lights, and if their lights had not been removed then they would illuminate what is between east and the west."*⁽⁴⁰⁾

Sa'i of As-Safa and Al-Marwah

After Tawaf and offering two Raka'at at Maqam Ibrahim, those performing 'Umrah will go to the two mounds of As-Safa and Al-Marwah and will walk seven times in between the two hills to complete seven rounds. This is one of the fundamentals of Hajj and 'Umrah without which both are incomplete. Moreover, it is recommended to go from *Bab Safa* (Safa gate) to the Safa hill as it was done by the Prophet ﷺ. At As-Safa hill, recite the following:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ، أبدأُ بِمَا بدأَ اللَّهُ بِهِ.

"Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah, and I begin with what Allah (has commanded me) to begin."

The Beginning of Sa'i

As in Quran Allah mentioned Safa first therefore, one should begin from the hill of As-Safa. One should mount up to As-Safa till Ka'bah becomes visible and then after turning towards Ka'bah, call out الله أكبر and the following declaration three times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

"There is no god but Allah, One, there is no partner with Him, His is the Sovereignty, to Him praise is due, and He is Powerful over everything. There is no god but Allah alone, Who fulfilled His promise, helped His servant and routed the confederates alone."⁽⁴¹⁾

It is notable that other supplications could also be made but as stated earlier, it is recommended to make the Du'a which is proven from the Sunnah of the Prophet or is mentioned in the Quran.

On the pathway from As-Safa to Al-Marwah, there are two green signs (الميلين الأخضرين), men are to walk quickly or run gently in between these two markings. However, women will walk normally and it is not necessary for elderly and overweight people to run either.

The distance covered from As-Safa to Al-Marwah will be considered one round and then back from Al-Marwah to As-Safa as the second. In this way, one will complete 7 rounds, starting from As-Safa and ending at Al-Marwah.

Adhkar for Sa'i

Like Tawaf, Sa'i is also prescribed for the remembrance of Allah as mentioned in the Hadith. Therefore, one should make excessive Dhikr during this act and make supplications such as those mentioned earlier for Tawaf, and prayers for the Prophet ﷺ. One can also make Du'a in one's own language, however those that are approved from the Sunnah are recommended:

رَبِّ اغْفِرْ وارْحَمْ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْبَرُ.

"O my Lord! Forgive me and have mercy on me, indeed you are the greatest and glorious of all."⁽⁴²⁾

Note: Al-Marwah hill would also be mounted in the same manner as As-Safa hill was mounted and the same phrases will be recited.

Some Issues Related to Sa'i

- Because of the extension of Haram, both hills have now become part of haram (Masjid) therefore women in period of menstruation will wait for their periods to end.
- For Sa'i, ablution is not necessary, but it is recommended and if during Sa'i it is averted, Sa'i can be continued.
- Due to any justifiable reason, Sa'i could be done on wheel chairs and with the help of other such supporting equipments.
- If due to any justifiable reason Sa'i is stopped, then it would be restarted from where it was left.
- After Tawaf, due to any reason if Sa'i is delayed for some time, it will not affect the validity of 'Umrah.
- If the rounds of Sa'i are forgotten, then like Tawaf, one can start from the last round he remembered performing with certainty.

Haircut

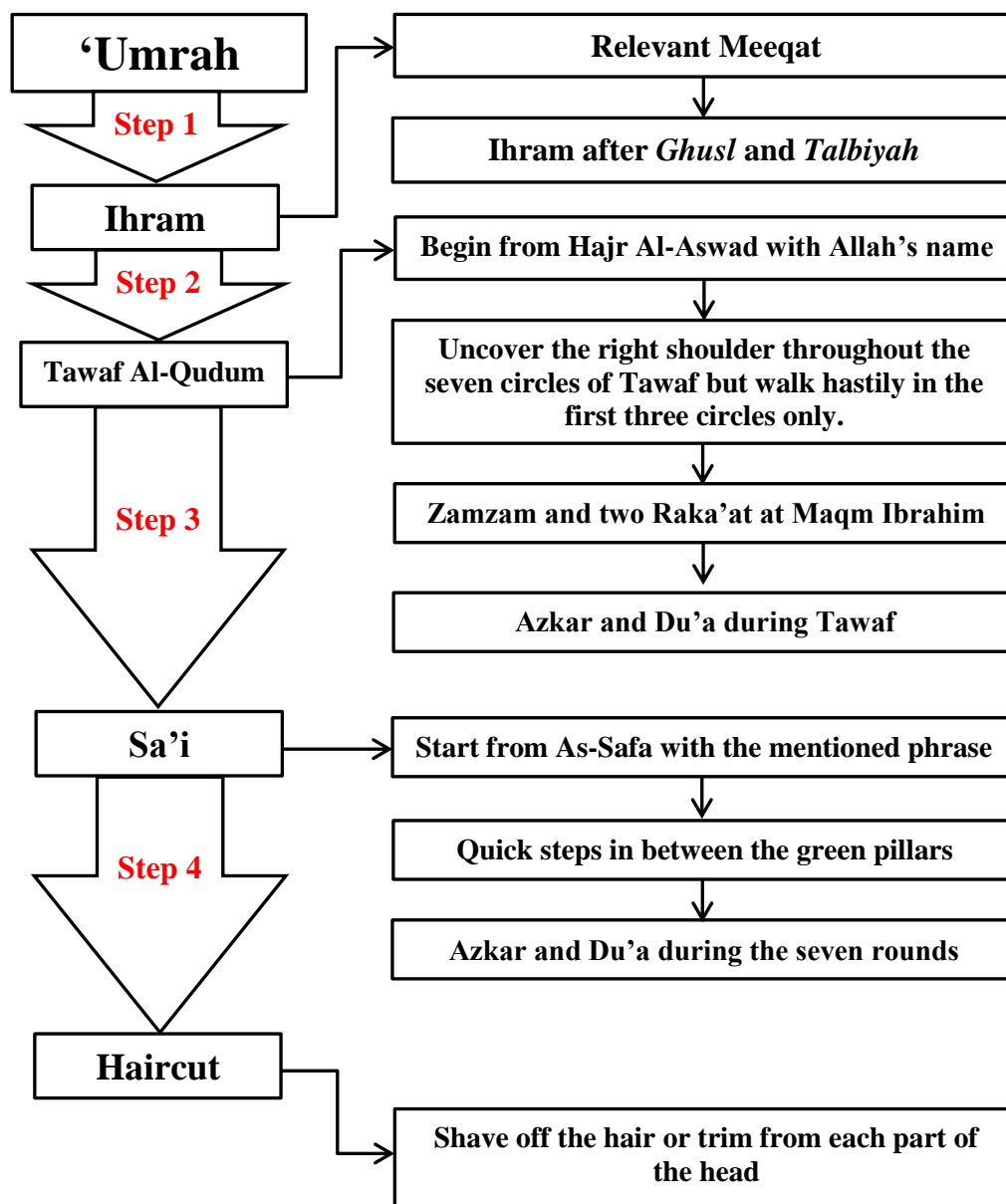
After Sa'i, the hair from each part of the head must be trimmed or shaven. Shaving is recommended and more rewardable as proved from the Sunnah of the Prophet ﷺ.

Women should also cut some of their hair from the end and they will not shave off their hair, according to the Hadith.

After this haircut, the performers of 'Umrah (or *Hajj At-Tamattu'*) can take off their Ihram, because their 'Umrah is complete and are no more bound by any restrictions of Ihram.

Note: If a person has mistakenly taken off his Ihram before the haircut, the moment he realizes it, he must immediately wear it again and shave off his head or cut down his hair regardless of the place he is at. After shaving or trimming his hair, he can wear his usual clothes again and in this case he will not be obliged to pay any ransom for his mistake or to compensate for it.

Flowchart for ‘Umrah



Hajj and ‘Umrah of Children

Children that have not reached the age of puberty can also perform Hajj and ‘Umrah and their reward would be given to their parents. It is narrated by Ibn ‘Abbas RA: *“A woman lifted up her child and said: Messenger of Allah, would the child be credited with having performed the Hajj? Thereupon he said: Yes, and there would be a reward for you.”*⁽²³⁾

Some Important Issues

- There would be no ransom on children if they did not perform any ceremonial of Hajj and ‘Umrah or made any mistake.
- After becoming an adult, the child would have to perform his Hajj or ‘Umrah again, because the obligation of Hajj or ‘Umrah is not fulfilled in the age of immaturity.
- After reaching Meeqat, a child’s guardian should make *Niyyah* for him and if a child is mature enough to adorn Ihram he should be given two sheets to adorn it, but if he isn’t, then he could be wrapped in one white unstitched cloth.
- For a girl, her regular clothes would be her Ihram. In need, a child can wear napkins, knickers, etc. under his Ihram. Moreover, the guardian of that child should call out *Talbiyah* for him.
- Sa’i and Tawaf while holding a child in hands would be adequate for both. After Tawaf, the child capable of offering prayer should be told to offer two Raka’at at *Maqam Ibrahim*. Moreover the child’s hair would also be cut and shaven off.
- During Hajj, the guardian must perform *Rami* (stoning) for the child. Moreover, a sacrifice would also be made on behalf of each child as it is made for a grownup. (Allah knows best!)

Performance of Hajj

Before we go into detail, one should be aware of the following basic information about Hajj:

Fundamentals of Hajj

There are four *Arkan* (fundamentals/pillars) of Hajj:

1. Ihram (إحرام)
2. *Wuquf of 'Arafah* (وقوف بعرفة) i.e. staying at the place of 'Arafah
3. *Tawaf of Ifadhah/Tawaf of Ziyarah* (طواف الإفاضة/طواف الزيارة) i.e. Tawaf performed after returning from Mina
4. Sa'i for Hajj (سعي الحج)

Obligations of Hajj

Following are the **seven** obligations of Hajj that a pilgrim is obliged to perform:

1. To adorn Ihram at Meeqat
2. Stay at 'Arafah (عرفة) for the night
3. To stay at *Muzdalifah* (المشعر الحرام) till mid-night and after
4. To spend the initial **two** nights of the Days of *At-Tashreeq* (أيام التشريق) i.e. 11th, 12th and 13th of Dhul-Hijjah) at Mina
5. To stone *Jamarat* (جمرات)
6. After stoning Jamrah 'Aqabah (الجمرة العقبية), trimming or shaving the hair
7. Tawaf *Al-Wada'* (طواف الوداع)

Conditions for Hajj

A person must be an adult (i.e. reached the age of puberty), sane and liberated (i.e. must not be a slave) to perform Hajj. Moreover, he must have the ability to perform Hajj. By 'ability' we mean physical fitness, means of traveling and the necessary provision for the journey.

As for a woman, an additional condition is that she should be accompanied by a Mahram. By Mahram we mean that he must be haram for her eternally and cannot marry her in any case.

Things to Remember

Whoever does not perform Hajj or delays despite of being able to perform and dies without fulfilling the obligation, someone from his heirs should perform Hajj or ‘Umrah on his behalf. In this case, a knowledgeable and a pious person must be preferred over others.

Similarly, it is also permitted to perform Hajj or ‘Umrah on behalf of an unable person regardless of the gender and is known as *Hajj Al-Badal* (حج البدل). Hajj and ‘Umrah performed by a woman without any Mahram are acceptable, but she might be sinful in doing so or incur loss of reward as a result.

Note: A person who had not performed his own Hajj and goes on to perform on someone else’s behalf, that Hajj would be considered for his own self, because one can only perform Hajj on behalf of others if he has already performed for himself in the past. (And Allah knows best!)

Types of Hajj

1. Hajj Al-Qiran (حج القران)
2. Hajj At-Tamattu’ (حج التمتع)
3. Hajj Al-Ifrad (حج الإفراد)
4. Hajj Al-Badal (حج البدل)

Hajj Al-Ifrad

The intenders of Hajj Al-Ifrad adorn Ihram with the intention of Hajj only while excluding intention for the Ihram of ‘Umrah. In this form of Hajj, sacrificing the animal is not obligatory.

Hajj At-Tamattu’

First the intender adorns Ihram with the intention of ‘Umrah at Meeqat and after performing ‘Umrah he is benefitted by taking off the Ihram. Later, on the 8th of Dhul-Hijjah, he adorns Ihram from Makkah along with the declaration of Talbiyah. In Arabic language, Tamattu’ means ‘to get the benefit’ and it is named so because of getting the benefit of taking off Ihram in between. In this form of Hajj, sacrifice is made but is not brought from home.

Hajj Al-Qiran

The meaning of Qiran is ‘to join’ in Arabic language. The intender of Hajj Al-Qiran should bring the animal for sacrifice from home and while wearing Ihram at Meeqat, should call out:

لَبَّيْكَ اللَّهُمَّ عُمْرَةً وَحَجًّا.

“Here I am, O Allah, for ‘Umrah and Hajj.”

As in this pilgrimage, Hajj and ‘Umrah are performed in one Ihram that is the reason this is known as Hajj Al-Qiran.

Hajj Al-Badal

According to the Hadith in Sunan Abi Dawud, to perform Hajj on behalf of someone else is allowed, but only if the intender has already performed his own Hajj previously. The same rule is applicable for performing the ‘Umrah on behalf of someone else.

Few important things to remember

- These several forms of Hajj are prescribed by Allah for our ease and one can choose to perform anyone of these.
- The Prophet of Allah only performed Hajj once in his life and that was Hajj Al-Qiran, therefore he brought the animal for slaughtering from his house.
- In modern days most pilgrims perform Hajj At-Tamattu’, because it is the easiest of all and saves time and money.
- To bring the animal along for Hajj Al-Qiran is from the Sunnah and excessive in reward, but is not compulsory.
- If a person brings animal from his house, Hajj Al-Qiran is better for him, otherwise Hajj At-Tamattu’ would be preferable.

Few Examples of Concession for Pilgrims

One of the distinctive qualities of Islam is that Allah ﷻ the Most Compassionate has always considered the ‘capability’ of His creation in following His orders; therefore He has never burdened anyone from His slaves in anything, and has manifested mercy in every command that He has given to His slave. As a result during the Hajj, there are certain ways by which a pilgrim can take advantage and provide for himself ease in fulfilling this obligation.

It is also recommended that one should benefit himself from such mercy of Allah as it is one of the ways of expressing gratitude to Allah. Some of these ways are listed below:

- A pilgrim is given 2 months and 10 days for performing Hajj and adorning the Ihram. Therefore, a person can consider their capability and ease in choosing when to adorn the Ihram during this period.

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ.

The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). (2:197)

What this means is that for performing Hajj At-Tamattu', a person can perform his 'Umrah at any time in the mentioned period and later, on the 8th of Dhul-Hijjah, he can adorn the Ihram again from Makkah for other ceremonials of Hajj.

- In Hajj Al-Qiran, a person having short time can perform 'Umrah immediately after his arrival and can complete his Hajj without having a haircut in the same Ihram later.
- In case of Hajj Al-Ifrad, instead of going to Makkah, a pilgrim can go straight to Mina and perform his rest of the rituals of Hajj from there. Even the Sa'i for Hajj could be performed on the 8th of Dhul-Hijjah before leaving for Mina. (Allah knows best!)

Departure for Mina (منى)

The Intenders of Hajj At-Tamattu' should adorn their Ihram from their residences in Makkah and after the Fajr prayer, should move directly to Mina calling out Talbiyah. Moreover they should make Ghusl and wear non-alcoholic perfume on body before adorning Ihram as mentioned earlier because it is from Sunnah.

Once the Ihram is adorned and one has intended for Hajj, he should call out:

لَبَّيْكَ اللَّهُمَّ حَجًّا.

"O Allah, I am here to perform Hajj in your service."

Sick and old people for their ease should say:

اللَّهُمَّ مَجَلِّي حَيْثُ حَبَسْتَنِي.

"O Allah, I shall be free from Ihram where you detain me."

As stated earlier, after stating the mentioned phrase, one wouldn't be liable to pay any ransom in case if he could not complete his Hajj due to his sickness, age or difficulty.

On the 8th of Dhul-Hijjah, intenders of Al-Qiran and Al-Ifrad while shall move to Mina in the same Ihram which they wore at Meeqat while calling out Talbiyah. At Mina, they would have to arrive before Zuhr prayer and there they shall offer Zuhr, Asr, Maghrib and 'Isha prayers in *Qasr* (i.e. shortened prayer because of journey), whereas Fajr will be offered in full. This is the Sunnah of the Prophet ﷺ; therefore, these Qasr Prayers are offered by both: the residents of Makkah and the travelers from other places, as it was carried out by the Prophet SAW at the time of *Hajjat-ul-Wada'* (حجّة الوداع) i.e. Hajj performed by the Prophet before his death, according to the hadith of Saheeh Al-Muslim.

Departure for 'Arafat (عرفات)

After sunrise, on 9th of Dhul-Hijjah, pilgrims will move from Mina to 'Arafat while calling out *لَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ* along with the declaration of Talbiyah as proven from the Sunnah of the Prophet SAW and narrated in Saheeh Al-Muslim.

After reaching Al-'Arafat, if it is possible then one should stay in Masjid An-Namirah or any place near, and by following the Sunnah, should listen to the *khutbah* (sermon) of Hajj and offer the prayers of Zuhr and 'Asr in congregation.

The Prophet ﷺ at the time of Hajjat-ul-Wada' rested at the valley of Namirah, where in modern day a Masjid is built by the name Masjid An-Namirah. When the sun had passed its Zenith (meridian), he gave sermon and offered Zuhr and 'Asr together in Qasr and did not offer any *Nafal* (voluntary prayers) as mentioned in Saheeh Al-Muslim.

Once the prayers are offered, one should move to Al-'Arafat and should spend the rest of the time at any part of Al-'Arafat till sunset.

Acts to Perform at Al-'Arafat

There are number of things one should keep in mind while he is staying at Al-'Arafat:

Wuquf of Arafah (staying at Al-'Arafat) is one of the fundamentals (أركان) of Hajj as mentioned earlier. Without this stay, one's Hajj will not be completed. The Prophet ﷺ said: "*Hajj is 'Arafat. Whoever catches up with the night of 'Arafat before dawn comes on the night of Jam (Al-Muzdalifah), his Hajj is complete.*"⁽⁴³⁾

Moreover Wuquf of 'Arafah has a significant importance in the ceremonials of Hajj as 'Ayshah R.A narrated that the Messenger of Allah ﷺ said: "*There is*

no day when Allah sets free more servants from Hell than the Day of 'Arafah. He draws near, then praises them to the angels, saying: What do these want?''⁽⁴⁴⁾

Note: It is common for most people (due to their lack of knowledge) to spend their time in Masjid An-Namirah and the valley of 'Uranah (عرنة), and then move to Muzdalifah, whereas the valley of 'Uranah and most parts of Masjid Al Namirah are not included in the boundaries of 'Arafat. Therefore, after listening to the sermon and offering the Zuhr and 'Asr prayers, one should take great care to ensure they are staying in a part of the masjid that is included within the Arafat boundary."

Today, sign boards are located on all sides of the ground of 'Arafat to mark its boundary and is therefore, easy to determine.

Similarly, according to the Hadith of the Prophet ﷺ in Saheeh Al-Muslim, the whole of 'Arafat is the place of stay for a pilgrim; therefore one can stay wherever he finds a comfortable place for him.

The time, which the pilgrims spend at 'Arafat is a blessed time. It is also an opportunity for them to make as many supplications as possible during their stay. This is the time when Allah ﷻ frees His slaves from the fire of *Jahannam* and is therefore the time for the acceptance of prayers as mentioned in the Hadith of 'Ayshah RA earlier.

Therefore, one should be engaged with Adhkar and Du'a and must not waste his time in talking and other meaningless activities.

Few approved supplications are already mentioned and could be made in this time as well. However, one specific phrase called out by the Prophet ﷺ on the Day of 'Arafah is as follows:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

"None has the right to be worshipped but Allah, Alone, without partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things."⁽⁴⁵⁾

Moreover, as mentioned earlier in the Hadith, whoever was able to catchup (arrive) at 'Arafat before the Dawn (the Fajr prayer), then his obligation of staying at 'Arafat would be accepted.

Departure for Muzdalifah

According to the Sunnah of the Prophet ﷺ, a pilgrim should leave 'Arafat after the sunset but before offering Maghrib prayer. Unfortunately, most of the

pilgrims do not follow this Sunnah of the Prophet. Moreover, one should walk gently and gracefully towards Muzdalifah as proven from the Hadith in Saheeh Al-Muslim. Similarly, one should continue to read approved Adhkar and Talbiyah on his way to Muzdalifah.

After reaching Muzdalifah, one should find an appropriate place to spend the night, and after calling azan he should offer Maghrib prayer in congregation. Once Maghrib prayer is offered, one should offer 'Isha prayer along with it but in form of Qasr.

It must be noted that at night, the Prophet ﷺ did not offer any voluntary prayers, nor did he offer Tahajjud or Witr. Instead, he slept after 'Isha till Fajr prayer as narrated in Saheeh Al-Muslim. Therefore, by following the Sunnah, one should sleep the whole night and offer Fajr prayer without any delay after the Adhan, so that one has ample time later to make Du'a at *Al-Mash'ar Al-Haram* (المشعر الحرام) which is a well-known hill at Muzdalifah.

Allah ﷻ says: *"Then when you leave 'Arafat, remember Allah (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mash'ar Al-Haram. And remember Him (by invoking Allah for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray."*(2:198)

Moreover, it is notable that whoever offered Fajr Prayer at Muzdalifah, his obligation of staying at Muzdalifah would be fulfilled.

Muzdalifah to Mina

After offering prayer at Mash'ar Al-Haram (Muzdalifah), one should move to Mina just before the sunrise and is permitted to gather pebbles for stoning from Muzdalifah. But to gather pebbles from Mina is from the Sunnah of the Prophet ﷺ. As for those who are old and have some disability can leave for Mina earlier late at night after the moonset to avoid crowds and rush.

It is recommended to choose the pebble which is of the size of bean, however small variation in weight and size does not matter. And it is not from the Sunnah to wash them before stoning.

Furthermore, on the way to Mina from Muzdalifah one should keep declaring Talbiyah. On the way to Mina, one would pass by a valley known as *Mohassir* (محسر), where the king of Yemen who came to demolish Ka'bah with his battalion of 60 thousand men along with his war elephants was destroyed by Allah SWT. One should pass by this valley quickly according to the Sunnah.

For the convenience of pilgrims, all such places are marked by sign boards; therefore by following the sign boards, one can easily locate all these places and their boundaries.

10th of Dhul-Hijjah (يوم النحر)

The 10th of Dhul-Hijjah is called *Yawm An-Nahr* (يوم النحر) or the Day of Sacrifice. There are four ceremonials that are performed on this Day and it is recommended to perform them in sequence so that the Sunnah of the Prophet SAW is followed. But if one did not perform in sequence, he wouldn't lose the reward by the will of Allah ﷻ.

‘Abdullah ibn ‘Amr ibn Al-‘Aas said: “So, on that day, when the Prophet ﷺ was asked about anything (about the ceremonies of Hajj) done before or after (its stated time) his reply was, ‘Do it (now) and there is no harm.’”⁽⁴⁶⁾

It is from the mercy of Allah that he has allowed performing the order in accordance with one's ease. However it is recommended to follow the sequence if a person is able and physically fit. The following are the actions mentioned in sequence that are prescribed by the Shari'ah for the 10th of Dhul-Hijjah:

1. Stoning or *Rami* (رمي)

From Muzdalifah, pilgrim will move to Al-Jamrah Al-‘Aqabah (الجمرة العقبية) which is nearest to Makkah, and will stop calling Talbiyah while waiting for the sunrise. As the sun rises, he will throw **seven** pebbles at the pillar while calling out الله أكبر (*Allahu Akbar*). After throwing these pebbles he should not wait for Du'a and other such acts.

While stoning if a pilgrim realizes that some pebbles did not fall in the basin built around the pillar, then he will pick from the ground as much as he missed and will throw them again.

It is notable that this act can be performed till the sunset and in exceptional circumstances, in which a person is excused, can be carried out even after the sunset at night. Furthermore, any other person can do Rami on behalf of women, children and sick, but first the person must throw for himself and then for others.

2. Sacrifice

Sacrificing after stoning Jamrah Al-Aqabah is compulsory for the pilgrims performing Hajj At-Tamattu' and Hajj Al-Qiran. If due to any reason they

could not sacrifice the animal then they would have to fast for 10 days: three in the days of Hajj and seven when they return back to their homeland.

Clarification

Out of 10 days of fasting, it is better to fast for 3 days before the 9th of Dhul-Hijjah, otherwise one would have to wait and fast after the 10th of Dhul-Hijjah in Ayyam At-Tashreeq (11th, 12th and 13th of Dhul-Hijjah) because the Prophet ﷺ didn't fast on the 9th of Dhul-Hijjah (i.e. Day of 'Arafah) and the pilgrim should not fast either.

It must be noted, that there are four days for sacrificing; from 10th of Dhul-Hijjah to the 13th till 'Asr prayer. However, to sacrifice on the 10th which is the 'Day of Sacrifice' is preferable. Furthermore, sacrifice could be made at any place in Mina and Makkah and it is recommended that one should slaughter by his own hands, but it is not compulsory.

On the day of *Hajjat-ul-Wada'* Prophet SAW slaughtered 63 camels with his own hands and the rest 37 were slaughtered by Ali R.A on behalf of the Prophet SAW as narrated in Saheeh Al-Muslim. Moreover, it is from the Sunnah to eat some part of the meat from the sacrificed animal.

Note: For one's convenience, Saudi government has facilitated pilgrims by giving them the option to deposit the amount for the sacrifice in relevant banks and later the sacrifice is carried out officially by government in an organized and proper manner. In current times, it is better to go for such option, because not only it is easy for the pilgrim as it saves him from making effort, but also because the meat is prevented from getting wasted.

3. Haircut

Having haircut means to trim down one's hair or to shave off one's hair completely. It is an obligation and therefore must be carried out. The rest of the ruling is same for Hajj as it was for 'Umrah.

However, one additional thing is to be noted that after having haircut, all the restrictions of Ihram, like to wear stitched clothes, to hunt on land, etc. are uplifted with the exception of having conjugal relation with one's spouse.

4. Tawaf Az-Ziyarah/Tawaf Al-Ifadhah:

Tawaf Az-Ziyarah (طواف الزيارة) is also called *Tawaf Al-Ifadhah* (طواف الإفاضة) and is one of the fundamentals of Hajj. On the 10th of Dhul-Hijjah it is the fourth and the last act one is obliged to perform.

To wear perfume before this Tawaf is from the Sunnah of the Prophet as according to the Hadith of Saheeh Al-Muslim, 'Ayshah R.A. poured perfume

on Prophet ﷺ in which *Musk* (kind of perfume) was mixed. Moreover, in this Tawaf there is no Ihram, Idhtiba' or Ramal, but the other acts of Tawaf that were mentioned for the Tawaf of 'Umrah remain the same.

Some Clarifications

- After the mentioned Tawaf, a person is completely free from any restriction and can have conjugal relationship with his or her spouse.
- Due to any justifiable reason if the Tawaf could not be performed on 10th of Dhul-Hijjah, then it could be performed in Ayyam At-Tashreeq (11th, 12th and 13th of Dhul-Hijjah) at night or anytime in the morning as well and there will be no ransom on this delay.
- In case of delay, before leaving Makkah, if a person intends to perform Tawaf Al-Wada' (طواف الوداع), he can make Niyyah for Tawaf Az-Ziyarah as well as this one Tawaf can suffice both. And it is indeed from the mercy of our Lord!
- Because of rush, if it is not easy or possible to perform Tawaf on the ground, then it could be performed on the second floor and on the roof of the veranda as well.

Sa'i for Hajj

After performing Tawaf Az-Ziyarah, pilgrims performing Hajj At-Tamattu' are obliged to perform Sa'i for the Hajj as well. Similarly, those pilgrims who did not perform Sa'i earlier and were performing Hajj Al-Qiran and Hajj Al-Ifrad, they should perform Sa'i at this time as well.

It is notable that those performing Hajj At-Tamattu', are obliged to perform Sa'i twice while those performing Hajj Al-Qiran and Hajj Al-Ifrad are prescribed to perform once only. For this Sa'i the ruling and the method are same that were mentioned earlier. However, one does not need to have haircut after performing this Sa'i.

After performing Tawaf Az-Ziyarah and Sa'i, pilgrims will return from Makkah to Mina and will spend the night there so that they can spend the rest of the three nights of Ayyam At-Tashreeq there as well. Moreover, each day they will stone Jamarat (جمرات) in the morning with sequence.

Ayyam at-Tashreeq and some related issues

11th, 12th and 13th of Dhul-Hijjah are known as Ayyam At-Tashreeq. To spend the nights of these three days at Mina is an obligation, but due to any justifiable reason or obstacle, these could be spent in Makkah and nearby places as well. According to the Hadith of Saheeh Al-Muslim, the Prophet ﷺ allowed his uncle ‘Abbas R.A to spend these days at Makkah to supply water to pilgrims.

Therefore, whoever without any justifiable reason i.e. acceptable by Shari’ah, misses any one or all three; he is bound to sacrifice only one animal for either one, two or all three nights that he missed as it is mentioned in ‘Al-Muwatta’ with relevance to Ibn ‘Abbas R.A that whoever missed or forgot any practice of Hajj, he is obliged to sacrifice one animal. The prophet ﷺ gave concession to only those who were either shepherds or water suppliers. (And Allah knows best!)

Clarification

Nowadays because of new arrangements, there isn’t much room to set the tents there, therefore the rest of the tents are normally set at Muzdalifah for which the concession is given. But the pilgrims must spend some part of the night within the boundaries of Mina to fulfill this obligation.

Important Consideration

Most of the pilgrims after getting free from the stoning, spend rest of their time in gossiping, playing, etc. and forget that the stay at Mina is also a form of worshipping; therefore, pilgrims need to make sure that they offer five obligatory prayers in congregation at *Masjid Al-Khaif* (مسجد الخيف) in Qasr (i.e. shortened form of prayer) and if it is not possible to go to Masjid then they can offer in their tents in congregation in form of Qasr as well.

One of the narrations of At-Tabarani states that in Masjid Al-Khaif seventy thousand prophets (عليهم السلام) had offered their prayers. Therefore, it would be an honor for one to offer prayer in congregation in that Masjid.

Similarly the Prophet ﷺ said: *“The days of Tashreeq are the days of eating and drinking.”*⁽⁴⁷⁾

According to the Hadith of Ibn Abi Shaybah, Ibn Mas’ud R.A used to make Dhikr in following words:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ.

“Allah is great, Allah is great, there is no deity worthy of worship other than Allah and for Allah is every form of praise.”

Method of Stoning in Ayyam At-Tashreeq

It is an obligation to stone three Jamarat (i.e. *Jamrah Awla/Sughra*, *Wusta* and *Kubra/Aqabah*) sequentially in these three days of Tashreeq after the sun has passed its zenith or meridian (i.e. the time of Zuhr).

If possible one should stand in between Mina and Makkah in a way that Makkah appears on his left and Mina appears on his right side, and perform *Rami* (stoning) at the first Jamrah (i.e. *Awla*) 7 times which comes first from the direction of Mina. After stoning the first, one should stone 7 times at the second (Jamrah *Al-Wusta*) and then repeat the same process for the third Jamrah (i.e. *Al-Aqabah*).

While throwing pebble one should call out **الله أكبر**. It is important to keep in mind that after stoning each of the first two Jamarat, one can make Du'a by standing at one side towards Qiblah, but to make Du'a after stoning the third is not proved from the Sunnah of the Prophet according to the Hadith in Saheeh Al-Bukhari.

Some Important Issues

If a person doesn't want to spend all three days of Ayyam At-Tashreeq at Mina, then he can return after spending the nights of 11th and 12th of Dhul-Hijjah, as Allah ﷻ said: *"But whosoever hastens to leave in two days, there is no sin on him..."* (2:203)

But to spend all three days is better and more rewardable as it is the Sunnah of the Prophet SAW. Some people stone twice on the 12th of Dhul-Hijjah in order to compensate for the 13th of Dhul-Hijjah and return without spending the night of the 13th, which is not proved from the Sunnah of the Prophet ﷺ.

Moreover, in the Days of Tashreeq, the stoning performed before the sun had passed its meridian, is not considerable. Therefore, one would have to either stone again or would have to sacrifice one animal and distribute the meat among the poor and needy of Haram.

Similarly, stoning with the mentioned sequence is also compulsory. If one had forgotten, then he would have to start again with the mentioned sequence or to sacrifice one animal within the boundaries of Haram in its place.

The Last Ceremony of Hajj: Tawaf Al-Wada'

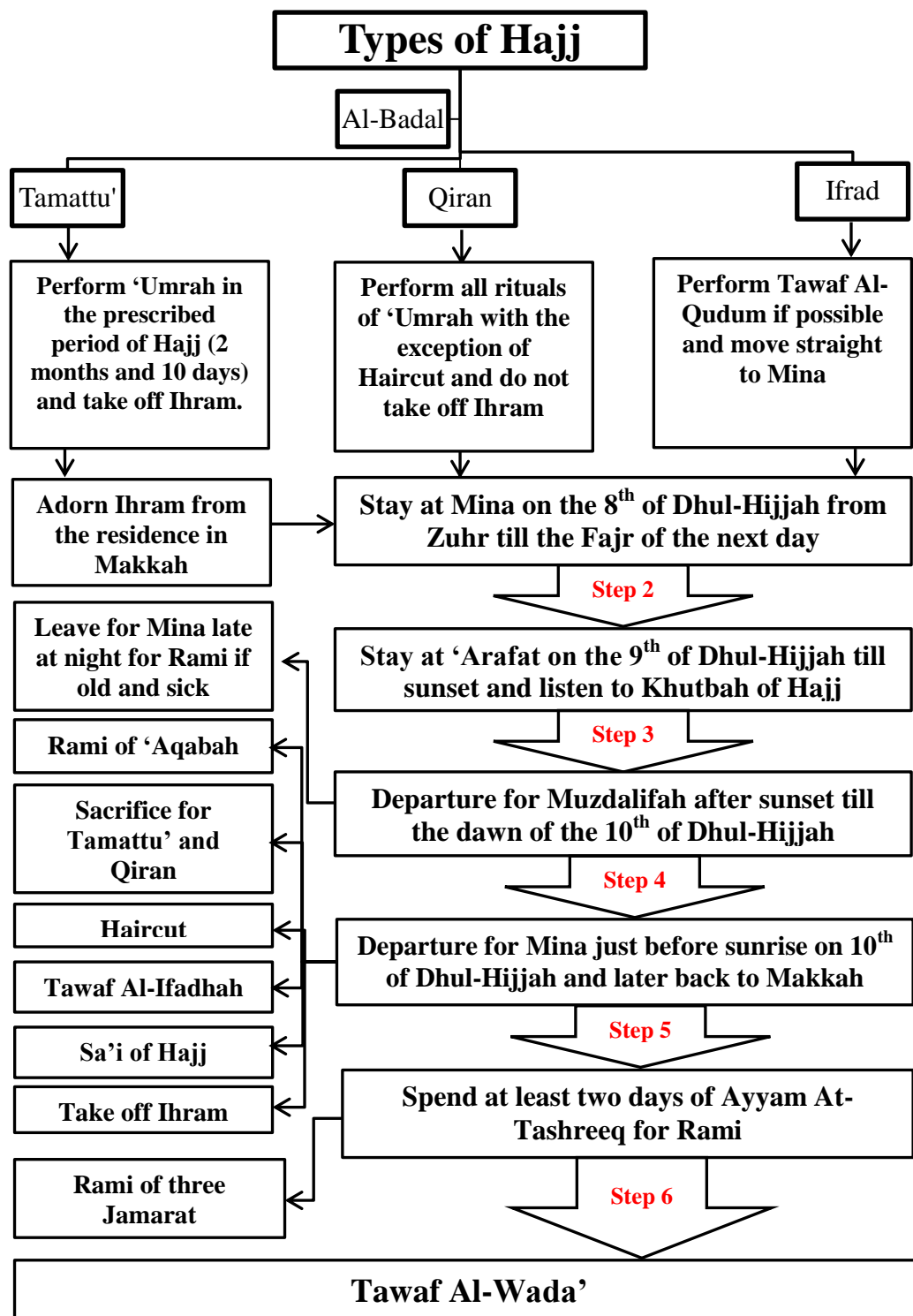
This Tawaf is compulsory on the pilgrim and one must perform this Tawaf at the time when he is leaving Makkah after performing all the rituals and obligations of Hajj. Women in their periods of menstruation or postpartum are however exempted from this.

As for the sick, handicapped and old, they can be carried or put on a wheel chair for performing this Tawaf. It is narrated by ‘Abdullah ibn ‘Abbas R.A that, *“The people were ordered to perform the Tawaf of the Ka`ba (Tawaf Al-Wada’) as the lastly thing, before leaving (Makkah), except the menstruating women who were excused.”*⁽⁴⁸⁾

Some Important Issues

- If one does not perform Tawaf Al-Wada’, he is obliged to sacrifice one animal as a ransom.
- After performing Tawaf Al-Wada’ it is wrong to return to Mina for stoning. The one who did this would have to perform Tawaf Al-Wada’ again.
- People of Jeddah and Ta’if are not permitted to return back to their cities earlier with the intention of returning back later after the reduction in crowd and rush for Tawaf Al-Wada’. In this case one would be obliged to sacrifice one animal as a ransom.
- Residents of Makkah are not obliged to do Tawaf Al-Wada’.

Flowchart for Hajj



Common Errors

Listed below are some common errors that pilgrims make either before or during the pilgrimage. One has to avoid such errors in order to be benefitted fully from his journey and this blessed worshipping of Hajj and ‘Umrah.

Ihram

Some people pass by Meeqat without adorning Ihram. In this situation, one would have to return to Meeqat and adorn Ihram from there. If he is unable to do so, like he is in a plane, etcetera, then he is obliged to sacrifice one animal in Makkah and distribute all of its meat among the poor and needy of Haram. This rule is applicable for everyone, whether he is traveling by car, bus, plane or ship.

Tawaf

Following are the mistakes that people commonly make with regards to Tawaf:

- Some people start Tawaf from the place which is either before or after Hajr Al-Aswad (Black Stone). This is not appropriate as the pilgrim is obliged to either start from it or in case of crowd one can start from the place right in parallel to it.
- While making Tawaf in hurry, some people cross from within *Hateem* (حطيم) which is wrong and one would have to make that round again as Hateem is a part of Ka’bah.
- To do Ramal (walking quickly) in all 7 rounds of Tawaf is also wrong because it is only prescribed to perform Ramal in the first three rounds of Tawaf. Moreover, to uncover the right shoulder (إضطباع) and walk quickly with short steps (رمل) is only prescribed in the Tawaf of ‘Umrah, and in the Tawaf of arrival (Tawaaf Al-Qudum) for those who are performing Ifrad and Qiran forms of Hajj. In other forms of Tawaf like Tawaf Al-Wada’ these actions are not prescribed.
- Some people wrestle for kissing the Black Stone and in doing so usually cause trouble to other pilgrims, which is not appropriate. In such cases it would be more beneficial to touch the stone by hand or with a stick or just to point at it by declaring *Takbeer* (الله أكبر) instead of causing harm and distress to others.

- Similarly, some people scrub the face or the head or other parts of the body with the Black Stone which is wrong as well. Only kissing and touching is prescribed by the Sunnah of the Prophet ﷺ.
- To specify any Du'a for every round of Tawaf is also wrong, because no such specification is approved from the Prophet ﷺ other than Takbeer and the following Du'a in between the Black Stone and Rukn Al-Yamani:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

“Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!”

- While performing Tawaf, disturbing other pilgrims by making Du'a and Adhkar in a loud voice is also inappropriate.
- To offer two Raka'at at *Maqam Ibrahim* in the middle of the crowd and rush and as a result causing distress to others is also wrong. In case of rush, these can be offered anywhere in Masjid Al-Haram.

Sa'i

Following are some mistakes that people commonly make during Sa'i and therefore are important for one to avoid:

- At the start of Sa'i or at the end of each round, some people by turning towards Ka'bah, raise their both hands like done in prayer and call out Takbeer. It is not approved from the Sunnah, because the Prophet ﷺ did not do this and only made Du'a by raising hands and turning towards Qiblah.
- To perform Sa'i by running all the way through is also wrong, because the Sunnah is to run slowly or to walk quickly in between the two green pillars only that are built in current times to mark and specify the area. One should walk gently and gracefully in the rest of the round along with making Dhikr of Allah ﷻ.
- To specify some supplications during Sa'i is also wrong, because the Prophet SAW did not specify anything except those that are made on the mount Safa and Marwah and are mentioned earlier. Therefore, one can make any Du'a during Sa'i without specification.

The Day of ‘Arafah

Following are some mistakes that people commonly make during the blessed Day of ‘Arafah and therefore must be avoided to get the most of it:

- Some pilgrims stay outside the ground of ‘Arafah and after spending the whole day they return to Muzdalifah. This is such a big mistake that one can lose all the reward along with his Hajj, because to stay (for some time) at ‘Arafah is the Rukn or one of the fundamentals of Hajj.
- Some people in haste return back to Muzdalifah before the sunset; this is not allowed, because the Prophet ﷺ stayed at ‘Arafat until the sun was completely set.
- Many people climb up the Mount ‘Arafah (i.e. Mount *Rahmah*) and spend the whole time in scorching heat praying and as a result some cause harm to themselves. Some of them are even seen dying as a result of dehydration and sickness caused because of such acts. It is important to remember that the whole place of ‘Arafah is for the *Wuquf* (stay) and equally important for supplicating and praying.
- Some people pray by turning towards *Jabal Ar-Rahmah* (جبل الرحمة), whereas the Sunnah is to make Du’a by turning towards Qiblah.
- Due to lack of knowledge, some pilgrims fast on the day of ‘Arafah which is against the Sunnah of the Prophet ﷺ, because Umm Fadhl R.A (wife of ‘Abbas R.A) brought a bowl of milk for the Prophet SAW and he drank while he sat on the camel in front of others to show that the fast of ‘Arafah is not for pilgrims, but for others.

Muzdalifah

Some pilgrims, when they arrive at Muzdalifah, before offering Maghrib and ‘Isha prayer together, they start collecting pebbles for Jamarat and they believe that pebbles can only be gathered from Muzdalifah, which is wrong, because these could be picked from any part of Haram and for Prophet ﷺ all the pebbles were gathered from Mina.

Rami Al-Jimar (رمي الجمار)

Following are the common mistakes that people make with regards to stoning the Jamarat:

- Some people stone at Jamarat in a manner as if they are directly hitting Shaytan (Satan), whereas this ceremony is only for the remembrance of Allah and to demonstrate worshipping in His service.
- Similarly, some people start throwing big rocks, slippers and sticks at Jamarat which is exaggeration and against the Sunnah of the Prophet ﷺ, because a small pebble equal to a goat dropping is approved by the Sunnah.
- Some people throw all the 7 stones at once, which is regarded by scholars as one throw and the Sunnah of the Prophet ﷺ is to throw each one successively with the declaration of Takbeer.
- Sometimes people, especially women, despite of having strength and chance to throw stones, ask others to throw on their behalf which is not appropriate, because Prophet ﷺ gave concession to only weak, unwell and those who could be excused because of their inability to perform this ceremony.
- Normally people rush towards Jamarat for Rami, especially on the 12th of Dhul-Hijjah, because most of them intend to return back and in this haste and urgency, not only do they improperly perform this ceremony but many casualties occur as well. The Sunnah teaches us to perform Rami in a gentle and graceful manner.
- To perform Rami after washing the pebbles is also disapproved from the Sunnah.

Tawaf Al-Wada'

Following are some common errors that pilgrims make in relation to Tawaf Al-Wada' or the final ceremony of Hajj:

- Some people make Tawaf Al-Wada' before performing Rami Al-Jimar and from Mina, return back to their homes. In this case their last ceremony becomes Rami, whereas Prophet ﷺ said: *"None amongst you should depart until he performs the last circumambulation (Tawaf) round the House."*⁽⁴⁹⁾
- Some people, while leaving Makkah walk back foot, because they believe to walk with one's back at Ka'bah is some sort of disrespect and against the glory of the House of Allah ﷻ. There is no evidence of such thing and is clearly an act of exaggeration.

- Similarly, some people sit on the outer gates of Haram after Tawaf Al-Wada' and continuously pray, thinking that they are bidding farewell to the House of Allah. This is not proved from the Sunnah either. It is important to keep in mind that it is obligatory to have a proof for every action done with the intention of reward from Allah; otherwise a mere good intention is not enough for the acceptance of any act performed in the service of Allah.

Visit to Historical Places (زیارات)

Following are some common mistakes that people make while being eager to visit and see historical places before leaving for their country:

- Some pilgrims make excessive effort to visit some historical places and in doing so sometimes miss their obligatory prayers at Haram or offer them after their prescribed time. Such attitude is wrong and disapproved by the very spirit of Islam.
- Similarly, some people visit places that are difficult to reach or are dangerous with the intention of reward like the cave of *Hira* and *Thaur* and as a result not only engage in act which is disapproved from the Sunnah but also sometimes end up causing injury or death to themselves.
- To climb up the Mount Uhud, Hira and Thaur with the intention performing acts of worship and supplications for long time, etc. is also against the teachings of Shari'ah.
- It is also not appropriate to be eager to visit historical places and assuming them to have monumental status with regards to the Prophet ﷺ and other historical figures, like visiting the places that are assumed to bear footmarks of Prophet's camel, the place of *Khak-e-Shafa*, and all other such places and things. It is important to keep in mind that these are not from the teachings of the Prophet ﷺ and any specific action performed at such places is undoubtedly an innovation in the Deen of Allah.
- While visiting the blessed grave of the Prophet ﷺ, scrubbing one's whole body with the fence or any part of it, knotting threads for blessing with the fence around the grave and other such actions that are not proved from the teachings of Shari'ah, must be avoided. Remember the reward is only in those practices that are approved by the Sunnah of the Prophet ﷺ.

- While worshipping in Masjid An-Nabawi, making Tawaf of the grave, praying and worshipping by facing towards the grave, or standing with arms folded like in prayer towards it, and all such actions are against the teachings of Islam and must be avoided. The only action approved is to send greetings on the Prophet ﷺ and after that, to make Du'a for him by turning towards the Qiblah.
- While visiting *Baqee' Al-Gharqad* (cemetery of Madinah) and graves of the martyrs of Uhud, to throw at them money and different notes with different pleas, and to plead them for different things like, cure for diseases, jobs, and all such acts are against the teachings of Islam and fall under the category of Shirk (polytheism) and therefore, must be avoided.
- No authentic Hadith exists that obliges one to offer 40 prayers in Masjid An-Nabawi. Therefore, one can offer as many prayers as possible. Moreover, one should make effort for offering all prayers in congregation.
- To return back-footed from Masjid An-Nabawi is also baseless and is an exaggeration.

We ask Allah the Glorious to show us the right path and give us the true understanding of Deen and save us from all those acts and sayings that lead one astray; certainly He is All-Hearing and All-Knowing! Ameen

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One distinctive quality of this book is that it's a 'guide book'. A book that is interactive, easy and practical for those who are intending to visit the beautiful House of Allah. It starts with the checklist that one should make before leaving the house along with the list of supplications and etiquette of journey that one should observe, during or at the end of journey.

It further guides pilgrims traveling by road to Makkah especially from United Arab Emirates with respect to the choice of route, petrol stations that they will pass by and other such information that is specifically found in a guidebook prepared for a journey.

Moreover, the book follows the sequence of ceremonials so that the readers are provided with the information in form of summaries and flowcharts after performing each step for their ease.

Above all, it precisely focuses on the information that is relevant, reliable and according to the Sunnah of the Prophet (ﷺ). At the end, it identifies some errors and mistakes that normally pilgrims make out of ignorance or carelessness and their possible solutions.

Kindly, do not hesitate to share this book with others. May Allah forgive our mistakes and accept this effort from us!

Ameen

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